

others, that we know their resources are in themselves, that they are simply using the good things of the world to develop the beautiful and divine in others and themselves. Every soul is a mine of infinite value. How many souls are mines that are undeveloped, whose resources are unknown?

We have a certain admiration for those who find their resources in their friends. Friendship is a beautiful word, which means more and more to us as the years advance. Yet we have to learn that friendship is not a crutch upon which we are to lean. It is a spirit which is to inspire and beautify the life. We know the weakness and cowardice of the one whose dependence is upon friends. This is a blighting curse of political and social life today. No one is truly strong and brave until he is ready to stand by his own convictions of right, though deserted, condemned, cursed by every friend that he ever had. No one can do that who has not learned to find his resources in himself. Such a soul is as strong and free in solitude as in society. His wealth is where rust cannot corrupt, where thieves cannot break through and steal. His happiness and peace have not been entrusted to any person or anything. We see men using and abusing friendship just as they use and abuse their other possessions. What has been said of riches and poverty in material things may be said with equal force of riches and poverty in the love of friends. Friendship is a good thing; use it as your chartered vessel to carry the choicest blessings that flow from the sacred heart to those who are in need and bring them to him, and they will find therein their resources. To find our resources in the brightness and cheer we have to lead lives that are acceptable to his sacred heart.

Joy is a flower by the roadside that we are glad to pluck as we pursue the journey of life. We are cheered by its perfume and its beauty; but it is not, and can never be the road which we are seeking, by which we may sit down and rest in perpetual peace. Joy is a beautiful flower, but it is a flower that fades and dies. In it we can never find our resources. How many souls there are that are trying to find their resources in some great sorrow that has darkened their lives! Their veils of mourning are hiding the sun from their eyes, and hiding their faces from those who ought to be inspired by them. Into that sorrow they have thrown themselves, and in its sad memories they are seeking to find all their resources. They do not see that sorrow is only a dark cloud that passes over us as we journey toward home; they forget that it will be tinged with gold by the light of the setting sun, and will add to the landscape a feature essential to its perfect beauty. The joys and the sorrows of life have taught many to find their resources in themselves. We think that if we could exchange our power for wealth, our sorrow for gladness, our hardships for ease, then we could shine with the saints of God. At the church teaches us to find our resources, not in those externals, not in those transient experiences of life, but in ourselves.

#### BISHOP POTTER ON DIVORCE.

Bishop Potter, of the Protestant Episcopal Diocese of New York, delivered an address a few days ago which attracted considerable attention, because the Bishop ventured to utter a rather mild protest against the re-marriage of divorcees. Just why the address in question should have attracted so much attention is difficult to understand. It is certain that the Bishop took no pronounced stand against divorce itself. The mere fact that he uttered a protest against the re-marriage of divorcees should hardly have attracted attention, because the custom among Bishop Potter's own people has become notoriously scandalous.

The Reverend Dr. Morgan Dix who has been more pronounced in condemning divorce per se than any of his brethren in the Episcopal Church, in speaking of the condition which was the occasion of Bishop Potter's remarks says: "The immediate occasion of the Bishop's address as far as it applied to divorce was due to a horrible and scandalous affair that recently developed where a woman belonging to our best society, our so-called elite, was divorced by her husband on the ground of adultery, and the same afternoon was married to another man of the same elite as the husband who divorced her, by a Congregational Clergyman in Connecticut."

"This woman was received by society even after her husband began divorce proceedings, and now society is waiting to decide how it shall receive her again, and she herself is waiting the decision. In fact, we are all looking on and wondering what the outcome will be."

"Is it not a horrible state of affairs that there should be any doubt whatever on this point? There was a time when Mrs. Jacob Astor and Mrs. Hamilton Fish were social leaders when such a spectacle would have been impossible. They were good, noble and pure women who would not have tolerated within their doors a person to whom the stain of scandal attached itself, but unfortunately they have both passed away."

Viewing, therefore, the horrible condition which Dr. Dix depicts, is it any wonder or should people marvel in the least that the Bishop of such a flock should utter a protest against such scandalous conduct?

But Bishop Potter did not go to the bottom of the evil. If he had convictions, he did not have courage for them, and uttered not a word of protest against divorce itself. Indeed it is difficult after reading the Bishop's address to come to any but one conclusion and that is that he temporized and dilly-dallied with his subject so as to give as little offense as possible.

Speaking on this subject, the New York Sun takes a similar view and says:

"The references of Bishop Potter to the subject of marriage and divorce in his discourse, delivered on Wednesday, were somewhat ambiguous. He was 'by no means sure' that the absolute prohibition of the re-marriage of the divorced 'is not the wisest conclusion' the Episcopal Church 'may reach at present'; yet afterward he pointed out 'a wider view of the whole subject' which disclosed 'that it is not the only remedy' though he said also that 'it would be well that the Church should meet such legislation' (civil legislation) by making 'divorce' increasingly difficult, if not impossible."

Exactly where Bishop Potter stands as to the question, accordingly, is not easily discovered. It is plain, however, from his omissions and from the general tone of his remarks, that he

does not take the sacramental view of marriage and its consequent indissolubility as a religious obligation. He treats the subject rather from the point of view of expediency. In his general philosophy he seems to include the inclination of divorce among the logical manifestations of "the spirit of individualism." "The great movement which issued, here, in the revolt of the American colonies," he has referred to "the earlier forms of authority" and "some of the most venerable and sacred traditions of the community and of the State."

The Sun has hit the nail squarely on the head, but it is little of compliment to Bishop Potter that a secular daily should point out to him the correct view of the subject which he so carefully avoided. The Sun goes even further and points out to Bishop Potter a view, which as a Churchman, professing to look upon matrimony as a sacrament, it was his bounden duty to take. It is all nonsense for Bishop Potter to talk about the "vicious tendencies" of the age and a lot more meaningless verbiage which he assumed to be the cause of so much prevalent divorce.

Had the good Bishop been honest with himself and his hearers he would have found the real cause and given expression to it. Divorce is a legitimate consequence of the repudiation of the sacramental character of marriage. It is difficult to conceive that Bishop Potter is not aware of this fact.

The str raised in New York by this mild protest of Bishop Potter's will soon pass away, society will receive and continue to receive the re-married divorcees, and Bishop Potter's flock will continue to be divorced, re-married and re-divorced ad nauseam. The Sun points out to Bishop Potter a duty which all would like to see him perform when it says:

A clergyman of the Episcopal Church, preaching at the seat of fashion at Newport, besought that society to assist the Church by frowning on such marriages; but should not the Church rather frown on that society for tolerating them? With no Bishop Potter evidently unprepared to advocate the sacramental view of the indissolubility of marriage, he has threatened the "stern front" of the Church against divorce and re-marriage by hurling the anathema of the Church against those who obtain them and contract their marriages. "Holloa! holloa! thus in its eye commit the grievous sin of adultery?"

#### ARCHBISHOP BOURGADE.

On Wednesday last the old and time-honored See of Santa Fe, City of Holy Faith, witnessed a ceremony of ecclesiastical splendor and magnificence. The occasion was the investiture of Most Reverend Archbishop Bourgade with the pallium.

The Right Reverend Bishop Matz of Denver conferred the pallium, and delivered a splendid sermon on the occasion. Priests were present from Colorado, Arizona and New Mexico, and the occasion was one long to be remembered in the annals of the province of Santa Fe.

After the removal of Archbishop Chappelle to New Orleans there was much speculation regarding the succession in the See of Santa Fe. Rome, in its wisdom, selected Bishop Bourgade of Arizona, and the choice was an eminently wise one all who are conversant with the civil and ecclesiastical history of the Southwest readily recognize.

The See of Santa Fe is unlike any other ecclesiastical province in the United States, and for its successful administration, a man thoroughly imbued with the ideas, habits and customs of the people of New Mexico was an essential. In Archbishop Bourgade such a man was found, and all who know him feel that his qualifications for his new position are so pronounced that the result is sure to attend his administration.

New Mexico is entitled to statehood, and it is sincerely to be hoped that the political combinations which have prevented the fulfillment of the hopes and aspirations of the people of that territory will soon so form themselves as to give to the people of New Mexico the privileges to which they are so justly entitled.

In the preparation necessary for statehood, Archbishop Bourgade may be relied upon to be a wise leader of his people.

Indeed, from every point of view a most successful administration is to be expected from the wise ecclesiastic upon whose shoulders Bishop Matz placed the pallium on Wednesday last. The Intermountain Catholic extends its warmest wishes to Archbishop Bourgade for a successful administration in the See so wisely and worthily ruled by his predecessors, the saintly Lamy and the learned Chappelle. To the priests and people of New Mexico it extends its heartiest felicitations on the good fortune which has come to them in the selection of Archbishop Bourgade.

#### IN MEMORY OF MARQUETTE.

Another effort has begun to complete a monument to Father Marquette on the island which he discovered. It is earnestly to be hoped that this renewed effort will meet with greater success than some of the intermittent efforts which have preceded it. The plan for a memorial monument was first broached some thirty years ago, and from that time until the present some effort has been made to accomplish the purpose. In 1878 a memorial celebration was held on Mackinac Island, at which a permanent organization was effected. At this meeting United States Senator T. W. Ferry was chosen President. The following year another celebration was held. This was particularly notable by a large number of people, including delegates from the various historical societies, over and along whose territories the illustrious missionary and explorer had traveled more than two centuries before. At both of these meetings a large sum of money was raised as a sinking fund for the monument. Shortly after new impetus was given the project by the discovery of Father Marquette's remains lying in the old mission churchyard at St. Ignace, but for some unaccountable reason the project was dropped and nothing was done. Nevertheless, the people of the island have felt that something was due to the illustrious discoverer, and renewed efforts are being made to carry the project to completion. It is proposed to raise enough money to secure a replica of the Tremontine statue which stands in Statuary Hall in the Capitol at Washington. It is to be hoped that this project will now be carried to a consummation. Indeed, a glance at the names of the men forming the committee is sufficient guarantee of its success. The following

are the officers and Board of Trustees of the Association, whose object is the erection on Mackinac Island of a last monument to the Saintly Marquette: President, Franklin MacVeagh, Chicago; secretary, E. O. Brown, Chicago; treasurer, Peter White, Marquette; trustees, W. J. Onahan, Chicago; ex-Governor George W. Peck, Wisconsin; James J. Hill, St. Paul; James H. Dornier, Buffalo; the Rt. Rev. Bishop Foley, Detroit; the Rt. Rev. Bishop Davies, Detroit; William C. Maybury, Detroit; J. F. Blair, St. Louis; C. B. Fenton and Dr. John R. Bailey, Mackinac Island.

#### APOSTOLIC DELEGATE TO THE PHILIPPINES.

The announcement has just come from Rome that Most Reverend Pius-Louis Chappelle, D. D., Archbishop of New Orleans and delegate apostolic to Cuba and Porto Rico, has been appointed delegate apostolic to the Philippine Islands.

The appointment of Archbishop Chappelle is not only wise, but it is full of deep significance. It means, first and foremost, that the Vatican intends to second every effort of the United States government for the best welfare of the people of the Philippine Islands.

Here in the western states, where Archbishop Chappelle is so well known, the people realize that his wisdom, tact and gentleness will do much to bring about a peaceful state of affairs in those islands, now so unhappily torn and assailed by strife and bloodshed. It is the opinion of the Intermountain Catholic that a better selection than Archbishop Chappelle could not have been made from the priesthood or hierarchy of the states.

In this connection, knowing Archbishop Chappelle as we do, we cannot let the opportunity pass without calling attention to a statement sent out from Washington and spread broadcast over the country. This statement, while pretending to be friendly to the new delegate apostolic, is intended to create a prejudice against the archbishop and is based on anything but fact.

"Mr. Chappelle's main source of strength," says the dispatch referred to, "at the Vatican is the unswerving support of the French cardinals under the Concordat and of the French government. If he obtains the red hat, as is now to be expected, his appointment will at once give the French cause for representation and at the same time add one more vote to the French representation in the college of cardinals."

The one who inspired the above dispatch had at heart neither the best interests of the church nor the government of the United States. It is unfair and unjust to Archbishop Chappelle, who, although a Frenchman by birth, is in every fibre of his being a thorough American.

We are fully aware that there are those who, jealous and envious of the rapid rise of Archbishop Chappelle in the councils of the church, have never lost opportunity to scatter broadcast by insinuation and innuendo the statement that the archbishop owes his elevation, first in the see of Santa Fe, next in the see of New Orleans, and lastly as delegate apostolic to Cuba, Porto Rico and the Philippines to the influence of the French government.

We have had occasion heretofore to brand the statement as false, and to repeat now what we have heretofore said, that, of our own knowledge, we know that Archbishop Chappelle was selected for these important missions by Leo XIII proprio motu. In no case was the French government ever consulted nor is Archbishop Chappelle under obligation to any government or any person except Leo XIII for the honors that have come to him.

The statement that Archbishop Chappelle as a cardinal would be considered a creature of the French government is too contemptible for notice. No man in the United States is more loyal to the country of his adoption than the Archbishop of New Orleans, and the Intermountain Catholic will never lose opportunity to characterize as they deserve all statements to the contrary.

To Archbishop Chappelle the Intermountain Catholic extends its greetings and wishes that he may receive the honors that have come to him. It likewise congratulates the people of the United States on the happy choice Leo XIII has made in the person of his delegate to the Philippines.

#### THE ASSASSIN.

The hand of the assassin has more than once changed the history of the world. When Charlotte Corday came from the rural districts in France to the great and gay capital, and in a bath tub stabbed the monster, Marat, it was to avenge the wrongs of a people. The idea once conceived grew in his mind until it mastered him, and he acted as he always did, upon impulse. The same with Guitau, who assassinated Garfield; he was a man with a disordered mind. He brooded over his wrongs until he lived alone for vengeance, and he mercilessly struck down the chief executive of a great nation and gloated over his deed. President Carnot of France was assassinated by the same kind of individual as Guitau: a man with none of the genius of Corday, but one who was longed for his name upon a page of history, and though the deed be as foul as man can commit, he never faltered when the idea became fixed in his mind.

The assassin of history has been a gloomy figure with a disordered brain; revengeful and melancholy, he has brooded over his wrongs and wiped them out with blood; his heart ceased to feel the kindly emotions of nature and the love of God gave place to the fire of hate. When he looked upon the heavens at night and saw reflected there the glory of a divine God, the feeling that should have stirred his heart was gone, and in its place the cruel nature of the savage. There, in the silence, when his devotional nature should have been stirred, with uplifted hand he renewed his vow of assassination. He could forget time and friends and kindred and allow all kindly

thought to be swallowed up in the lust for the blood of his victim.

Assassination is a terrible thing. It may steal upon a man when he feels at peace with all the world, and while his heart is beating in sympathy with the hopes of mankind. A man may leave his home strong in the hope and love of life, and be brought back a bleeding corpse—the victim of hate, and while his loved ones are weeping over his dead face the assassin gloats in his cell, and his diseased mind tells him that he has performed a noble deed. Men holding conspicuous positions in life are subject to the bullet and the knife of the assassin, and so long as insanity attacks the brain of man, breaking down his moral structure and making him worse than the beasts of the forest, so long will the assassin stalk abroad.

The assassin fills one with terror. His deed should be promptly punished, because to give him liberty endangers the lives of many, and one act of this kind breeds others, for there are always imitators of bad as well as good deeds. God grant that such deeds may grow fewer, and that the time may come when reason may hold sway and his spirit animate all mankind.

#### AMERICA'S GREAT ADMIRAL.

It has been a great ten days for Admiral Dewey and the American people. From the time the Olympia was sighted off Sandy Hook at 5:25 on the morning of Sept. 25, until Thursday, when his admiral's flag with its four stars—was lowered from the vessel which carried him through the battle of Manila, he has been the recipient of one continued, heartfelt ovation. Guns thundered deafening salutes, men cheered themselves hoarse, women threw flowers and children sang songs of welcome. Bands blared and the tread of marching feet have been heard as day followed day, as lines of men in blue paraded in his honor. It will be many a day ere the people of the United States see these scenes duplicated.

As usual, the newspaper men were among the first to greet him and at the hands of Dewey they were given a coronation. He was glad to see them and glad to be home again. The first day inside the city was not a very eventful one as compared with the days which followed. On Thursday, Sept. 28, however, matters began to get lively until on Friday, the occasion of the great naval parade the enthusiasm was fairly at its height. Miles upon miles of shipping moved up from Castle William, with its great guns booming salutes, past the tomb of General Grant, where all the ships fired in honor of the Great Commander who sleeps at West Point. It was undoubtedly one of the greatest displays of the sort in the history of the republic.

The land parade on the day succeeding was not at all as have been witnessed in days gone by, but the crowds which assembled were by far the largest ever gathered to do a man homage. Millions of people flocked to New York to see the foremost naval hero of the world.

On Tuesday the nation fittingly and officially recognized his service by presenting him at the hands of President McKinley and Secretary Long with a sword of honor, voted by congress. In front of the capitol, where Lincoln, Grant and other great men have assumed the duties of Chief Magistrate, Dewey was honored.

On Thursday last he hauled down his flag from the Olympia. He is going to Vermont, his home for a brief rest. Up among the hills where the oaks, the maples and the beeches, touched with the frosts of autumn now spread out to him a panorama of crimson, russet and gold he will enjoy a vacation among his old friends for a brief season. This ended, he will resume his labors on the Philippine commission, where his advice will no doubt be of great service in solving the problems which confront the nation in its dealings with the islanders.

It is doubtful if, except on state occasions, he will fly his four-starred flag again. For him the battle is ended and no more will he stand on the pilot house and direct the movements of the fleet in warfare. He has earned his rest and the people are glad to see him home again.

His name now stands graven on the tablet with Nelson and Perry, Farragut and Porter, and other great naval heroes of the world.

#### PITFALLS OF SATAN.

(Written for The Intermountain Catholic.)

The society world is full of snares and pitfalls to ruin virtuous character. What is styled as "gentility" and good breeding is as apt devoid of principles of uprightness as the openly coarse and vulgar. Mere society manners are only surface deep. Many young girls of our day are educated to false ideas of social standing by their own mothers, whose main purpose is to have them marry some society swell. This education is not given for their benefit, but for the intelligent nobility of character and consequent usefulness. Mothers do not keep their girls with them as they should, teaching them how to be useful and educating them in every way to make them the most beautiful and complete characters possible. "This is what God requires of a mother." The companionship of a godly mother is worth more to any girl than the best that society gives. The loss of such a mother is irreparable. Every child is more exposed to vice who is not well instructed in virtue from a good mother's heart and guardianship. What a reproach to a mother whose child will say, "My Ma don't care, she lets me go out and do as I please. She wants me to be like other girls. She don't mind if I flirt and have beaux." Learn the habits of most young girls who have been neglected and it will be found that they are given to sensual imaginings, coming from sensational reading and vicious companionship. Many are victims of immorality at an early age. Through the critical years from girlhood to womanhood, when they most need the faithful protection of a mother, how often they are left exposed to the snares of society life? Is it any wonder that so many girls are leading a life of vice? Fathers, too, are equally responsible for the development of Christian character of their children. It is not an uncommon sight in passing along the streets after night to find groups of boys and girls flirting. Often a girl and a boy may be seen sitting alone on steps or in some out-of-the-way place. Perhaps the parents think

their daughter is in some friend's street apartment. These girls, who never need a mother's companionship, are throwing themselves right into the snares that are set for them. Loss of virtue is almost inevitable and the parents are responsible. They have not been faithful to their trust. Too much can't be said on this subject. If the parents have no high standard of character, they will treat this matter as of little account.

"The only sure way to get rid of a past is by getting a future out of it. I am sure it would help us if we could only see that after sin is a perversion of good; that, as is often the case, the very sin came from a past of our nature that God made—a sense of justice, strong affections or something that, if only turned in the right direction would have made us whole. Don't think there is no good in you; there is, or there would be nothing to appeal to."—Card. Gibbons.

#### CHURCH DESECRATION.

The charges of church desecration in the Philippines which have been made against the United States troops now stationed in those islands are too serious to be taken as conclusive without careful investigation.

We are aware that protests have been made by some Catholic societies against the reported desecration, but we are inclined to the view that such protests have, in each case been based upon unsubstantiated reports that have come to the United States through irresponsible sources.

It is but fair to conclude that were there any church desecrations in the Philippines such men as Father McKinnon and other Catholics of reputation connected with our army, would be the first to make a protest. In the absence of protest, therefore, on the part of such men, it would seem extravagant to give prominence to the reports that are being scattered, fatherless, over the country to the effect that our troops are indulging in the looting and pillaging of churches.

That churches have been used and are being used by our troops is certain but in every case where our army is in possession of a church it came into such possession after driving the insurgents out.

Of course such use would naturally jar upon the sensibilities of Catholics—but it is more than a natural consequence of war. We have made careful investigation of these reports. We have conversed with soldiers lately returned from the Philippines to Utah, Montana and Colorado, men who have been in nearly every engagement thus far fought and our conclusions from the investigation made is that no church desecration, as such, has been indulged in by our army.

Until some substantial fact is brought forth we advise readers to form no judgment in this matter, unless it be to conclude that the use to which churches have been put is a necessary use consequent upon the conditions now existing. The Intermountain Catholic has no desire to say anything in extenuation or justification of the administration's policy in the Philippines, but when direct charges are made, justice requires that proof and not allegations be brought forward. The whole matter is too serious to be considered upon hearsay.

#### A GOOD SUGGESTION, INDEED.

Commenting on the question of need of a Catholic Truth society, the Church Progress suggests the following:

"Several Catholic papers have urged the necessity of a Catholic Truth society, to correct the current and ever recurring misstatements and misrepresentations of Catholic events. To wait for the endorsement of such a society by private munificence or public subscription would be to suffer truth to bear injury. The Catholic press itself should constitute such a society. We believe that we could unite under the motto, 'In necessities, unity; in some things, belligerency; in all things, charity.'"

After all, what better machinery for the dissemination of Catholic truth can be devised than the organization of the Catholic press now existing? Indeed, from many points of view nothing is so comparable to the Catholic press. Misrepresentations so frequently arising must be met at once if they are to die a-borning.

As the Church Progress well indicates, a greater unity of purpose among Catholic papers would result in infinite good to the Church. No Catholic Truth society could ever hope to rival the united Catholic press in the dissemination of doctrine, or in a correct presentation of Catholic truths to the American people.

What is needed is unity of action.

#### ST. PATRICK'S, EAST ST. LOUIS.

We understand that the unfortunate troubles that have upset St. Patrick's parish East St. Louis, for some months back have been practically adjusted. This is glad news indeed, for the conditions prevailing in that parish threatened to entail severe loss to the church. It is understood that Bishop Jonsens has made such arrangements as will prove satisfactory to the people of the parish and that the school and church will be reorganized without delay.

As we pointed out previously, the remedy for the whole unfortunate affair was in the Bishop's own hands, and that he seemed to use it is shown that Bishop Jonsens is a man of strong character, who considers his duty as he sees it reflected in the welfare of those committed to his charge, and not in the selfish mutterings of those who would make him believe that his episcopal authority was paramount to the souls of his flock.

Bishop Jonsens, in adjusting the difficulty in East St. Louis will receive the plaudits of all fair minded men.

#### HEARING AND SPEAKING.

It is certainly a most desirable accomplishment to be a graceful and effective speaker, both in public and private conversation, yet it is quite as important to be a good listener. Indeed, one cannot become a good speaker unless he has learned to be a good listener. Many people unwisely think that they will be heard both of men and of God on account of the glib eloquent and high-sounding words they may use. Nature has given to man one tongue and two ears, that we may hear twice as much as we speak.

Owing to the confusion incident to removal, The Intermountain Catholic

this week is not mailed as early as was fondly hoped. Neither is the paper up to the standard desired, but all of this will be remedied next week. It is proposed to present a news service which will be of interest to all patrons of the paper in Colorado, Wyoming, Montana, Nevada, Idaho, Utah, New Mexico and Arizona, giving special attention to topics which are dear to the hearts of all of us. The paper will be improved in every department; new and original matter will fill its columns; in short it will be in every way desirable.

#### THE JESUITS AND THE JEWS.

(From the Sacred Heart Review.)

In response to the calumnies directed against his society, which its enemies accuse of being behind the prosecution of Dreyfus, the provincial of the French Jesuits said the other day:

"The independent statement that persecution of the Jews is against the spirit of our religion and against the spirit of the nation. I preach and teach that Jews who are in good faith will go to heaven. The Church makes no campaign against them. Drumont is not the mouthpiece of the Catholics, neither is Rochefort. The two most violent anti-Semites, namely, Arthur Meyer, director of Le Gaulois, and Polonais, director of Le Soir, are Jews. Israelites are not a menace to France. They set a good example of industry and thrift. While many honestly believe Dreyfus guilty, we all deplore the horrible attempt to intimidate the court-martial by assaults upon Labori and Bernard Lazare. Many hold that there is no moral but not mathematical proof of Dreyfus' guilt. There is no collusion between the clergy and officers. The latter would not allow any interference. There is no danger of a revolution. Arrests are unnecessary, and the republic is safe; safe for Legitimism is dead, Orleansism absurd, and Bonapartism a myth."

An article on the new Westminster Cathedral has been making the rounds of the Catholic press. It is asserted by the writer that over \$100,000,000 have been spent in the construction of the new edifice up to date. Anyone who knows the condition of the Church in England need not be told that no such sum has been spent. The fact is, as several papers have repeatedly asserted, that the Cathedral when completed will not have cost much over \$100,000. This foolish exaggeration only makes us ridiculous. The new Cathedral in course of erection in Newark, will be as fine as Cardinal Vaughan's. His Eminence, by the way, is not the fool to sink \$100,000,000 in a brick church.

Worrying about the morrow—many people keep themselves in a state of almost constant agitation and consequent misery by fretting about tomorrow, next week, next month, next year, and still other days, weeks, months and years that may follow, and the awful things that may then happen to them. How much better to live contentedly and well each day as it comes to us from the hand of God. "As thy days, so shall thy strength be." It is supremely unwise to borrow tomorrow's misadventures and make today miserable thereby.

On Sunday last the beautiful new church of St. Patrick at Ottawa, Ill., was dedicated by Rt. Rev. Bishop Spalding of Peoria. The new church is one of the finest in Illinois, and reflects great credit upon its pastor, the Rev. M. A. Quirk, whose good taste is manifest in the elegance of its appointments. Bishop Spalding delivered the sermon in the morning, while the evening sermon was delivered by Father Malone.

Captain Carter will go to prison for five years and be dismissed from the army in disgrace. The administration papers are jubilant over the fact that the president has done the opposite of what his enemies said he would do, and yet there is a feeling in the air that the president only acted when he was driven to it. Nevertheless Captain Carter had a right to all the delays which the law allowed.

It does not comport with what we designate as "the civilization of the age" that in waging war on the Philippines every cannon is directed at the church edifices first, while the officers establish telegraph offices on the altar steps, as has been shown by a photograph in Collier's Weekly. This matter deserves inquiry.

The management of the Intermountain Catholic tender sincere thanks to our subscribers at Villa Grove, Orient, Alamosa, Monte Vista Del Norte, Creed, Jimtown and Bachelor for the hearty support given to our representative, J. Fred Roth, while visiting these towns.

The idea of the federation of Catholic societies appears to be steadily gaining ground. It is a reasonable statement that what is true of the organization of unity and fraternity among the members of one society is equally true of the societies themselves.

The address given by Rt. Rev. Bishop Spalding on "The University and the Teacher" before the Chicago university last Monday night is one of the best efforts of the learned Bishop.

Our representative, Mr. J. Fred Roth, will next visit the towns in the southern part of Colorado and New Mexico. We bespeak for him a welcome.

The past week has been Dewey week and the American people have been having an acute attack of hero worship.

#### DEWEY BEATS THEM ALL.

Alexander beat the world. And went for more to beat: Caesar crossed the Rubicon. And never wet his feet: Charlemagne did mighty things. Napoleon made the world afraid. To cock his eye at France.

Frederick of Germany. Was mighty in his day. When Wellington marched down the road.

These heroes all were mighty with the sword or with the gun. But I'd rather be George Dewey than the lot combined in one.

—Henry Garlick.

Peacemaker—I wouldn't fight, my good men.

Second Combatant—He called me a lazy loafer.

Peacemaker—Well, I wouldn't fight over a difference of opinion; you may be right.

## GREETINGS TO THE INTERMOUNTAIN CATHOLIC.

### A MORMON GREETING.

Coming as it does, direct from the pen of Editor Charles W. Peourose of the Deseret Evening News, the official newspaper of the Church of Jesus Christ of Latter-day Saints, this tribute is duly appreciated:

(From the Deseret Evening News.)

The removal of The Catholic from Denver to Salt Lake City may be justly regarded as one more feather in the head of the Intermountain Catholic. It is a sign that here is the center of the Catholic interest and population in the Rocky mountains. The paper has had in its experience of fourteen years in Denver, it is furnished under the editorship of Father Malone, who is a writer of eminent ability and a man of liberal views and great breadth of thought. He has the interest in the paper and will contribute to its editorial columns. The new paper, which is to be started here next week, will be called The Intermountain Catholic, and will be under the direction of Frank McGuire, who will be backed and supported by influential Catholics in this neighborhood, and by the endorsement of Bishop Scannlan and other leading ecclesiastics. The paper will open here under very favorable auspices, and if it maintains the same spirit and business enterprise which characterized it in the Colorado capital, it will be an acquisition to our city and state, and a source of information valuable to the general public, as well as to those whose religious views it will chiefly represent.

(From the Salt Lake Tribune.)

Next week the first issue of The Intermountain Catholic will be published in this city, under the management and editorial direction of Frank McGuire. The new journal absorbs the place and subscription list of the Colorado Catholic, a paper which has been established for fourteen years. Father Malone, editor and proprietor of the Colorado Catholic, sells out his ownership, but will contribute editorially to the new journal. The enterprise is in effect the removal of a large paper from Denver to Utah, and the establishment of a new Catholic paper in the Intermountain states, which puts the new publication on a sound basis from the start. The Intermountain Catholic has the support and approval of the various bishops in the territory it aims to cover, and Bishop Scannlan has given his endorsement. The paper is financially well backed by prominent Salt Lake Catholics, and its success seems assured.

(Salt Lake Herald.)

The Colorado Catholic, which for fourteen years has fulfilled a mission of peace and good will, has ceased to exist as a publication, and that name and henceforth will be issued as The Intermountain Catholic, both place of publication in Salt Lake instead of Denver, and a business sense the undertaking is of importance, and with the rapid growth of population which seems certain, the project is found to be sound.

The absorption of the Colorado Catholic, which Father T. H. Malone, the noted orator and writer, has made a power for good in the Catholic press, is due to the efforts of Alexander H. Tarbet and Frank McGuire, who, before his arrival in Salt Lake last month, acquired the business staff of the New York Journal and also of the San Francisco Examiner. Mr. Tarbet has it is understood, tendered Mr. McGuire a substantial financial backing he may need. Later a stock company will be formed to conduct the Journal.

In the current issue of the Colorado Catholic, Father Malone takes opportunity to tell why the paper will hereafter be published in Salt Lake instead of Denver. He states that the project is more than Denver for reaching the large constituency in the Intermountain states, and moreover Salt Lake and the region tributary to it, are growing and grow in population several fold by the advent of more railroads and by mining developments. Father Malone serves